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NATURE.

Physical, Spiritual, Celestial, Divine.
Design in the Development of MAN, his WANTS.
Temporal, Social, Intellectual.

MUSIC.

Natural and Artificial—Jenny Lind, and her true Mission.

BY WILLIAM FISHBOUGH.

Your columns, and those of other public journals have of late been teeming with admiring remarks upon the powers and virtues of the Swedish songstress. This being the general echo of the public sentiment, whenever it has been free from extravagance, I have been delighted to see it, inasmuch as it powerfully illustrates a hopeful trait in human character, the disposition to worship, (and thus assimilate with) the nearest approach to perfection in any human qualification. And now, aside from poetry and sentimentality, allow me, in plain prose, to offer a few thoughts relative to the *cui bene* of this wonderful musical prodigy with which our country and the world is now visited.

But in order to be properly understood I must first offer a remark or two relative to the philosophy and influence of music in general. Viewed from the profoundest depths of the spirit, and hence viewed in its more interior and real nature, music is the correlative, interchanging, and harmonial vibrations of different movements, both in the world of matter and of mind. What is, in a restricted mode of thought, commonly understood as music, consists simply of the vibrations and intercomminglings of seven different vibrations in the air, called sounds, produced either by vocal or instrumental means. I say *seven* vibrations (leaving out the semitones) because the higher and lower octaves are only reproductions of each other on higher and lower scales, without change of identity in any other respect. These seven sounds constitute what is called the *diatonic scale*, which was never invented by man, but is eternally established in nature.

It is a fact not generally understood, but which the writer, from long investigation of the subject, stands prepared to demonstrate, *that every complete system of creation and movement in nature, however small, contains within itself the principles of the diatonic scale*; that is, it consists of seven serial parts, harmonizing in the relations of 1, 3, 5 &c. according to the general type furnished by that species of music which addresses the external ear.

We find this seven fold series manifest in the anatomical structure of man; in the physiological operations through which the elements of nutrition pass in becoming blood; in those through which the latter passes in being converted into ultimate spiritual essences; in the great leading affections of the soul, and it might be shown, also, in the corresponding divisions and sub-divisions of the natural classes of society. Or, descending into creations beneath man, we find the same principle manifest in the grand divisions of the animal kingdom, in the vegetable kingdom, in the geological formations and periods, and indeed in the great system of systems generalized as one complete and universal Whole. And there is more than reason to suspect as we might show, that these same seven-fold relations run correspondingly through all the heavens, and mark the stages of man's progressive ascent from Earth to the Deity. The inspired seer, St. John, speaks of the seven spirits of God—i. e. the seven attributes of Divine love and wisdom; and as it is natural for these to elaborate for themselves outer embodiments corresponding to their interior nature, we find here the origin of that melody—harmony—music—which characterizes all creation's works and ways.*

Music, therefore, in its most enlarged

sense, is the breathing of God through all Nature and Heaven, and is the law governing the harmonious and affectionate interblending of all forms and movements. It binds all systems and operations together in sympathy and accord; and in proportion as its spirit flows into the appreciating soul, that soul is brought into harmony with nature, with heaven, and with God. O, could its spirit be breathed by mankind universally, what social harmony and peace would replace our present discord and distractions! The different classes of mankind would then naturally fall into their appropriate places in the seven-fold series, and in their reciprocal and fraternal movement, would chime in with the great realm of outer and interior being in chanting the universal and eternal *Te Deum*!

But in our present sphere of being, these harmonies are inappreciable to our outer senses, and they have to be translated into sounds; and what is superficially called music, is real music only in proportion as it is a faithful rendering to the exterior ear of this interior music of nature and heaven, and in proportion as it awakens the melodies and harmonies of the latter in the human soul. Being thus an expression of nature's breathings—audible music may, in proportion to its perfection, be made the vehicle through which man may be inspired with the love-principle of every development in nature, and with every emotion of which the human heart is susceptible; and through it the harmonies of heaven and of the divine Mind may flow into the soul.

In these days of spiritual aspiration and humanitarian reform—in these seasons (literally speaking,) of angel visitations, who come to herald the Millennial day—God has sent JENNY LIND as a highly qualified exponent of the natural harmonies and melodies, that by translating these into her beautiful vocal tones, she may charm the rude hearts of this discordant humanity into something like brotherhood and mutual love. This is her beautiful mission, (as all others have theirs,) and notwithstanding she seems not to have entirely conceived it, she is unconsciously performing it in part. She

* Some two years or more, ago, the writer, in a singular manner, discovered a mode of writing or representing this universal music. It consists of a simple to-mus of circles, radii and spirals, which I called "a chart of universal correspondence." It represents, at one view, an endless series of involutions and evolutions, each consisting of seven elements. It is chiefly valuable for philosophical purposes, as it makes any one complete series of creations or natural movements, the exponent of all others. It will be laid before the public in due time.

has thrilled Europe with her melodious strains, and is now enrapturing thousands on this side of the Atlantic. And I am not conscious of an over heated enthusiasm when I say, that it is impossible for any one who has a soul for music, to listen to her favorite songs without being made to feel more in harmony with nature, more kindly towards his fellow man, more worthily towards his God.

But here allow me to respectfully submit (not in the spirit of fault-finding, which God forbid,) that it is impossible for Jenny Lind to perform her full mission, so long as she confines herself to ballade, the music of which are so servilely adapted to a mere *acquired* taste, and so foreign to the present great aspirations of humanity, as many of her songs have been. I would not, of course, have her entirely dispense with the more fanciful compositions. Let her occasionally sing the glorious *Casta Diva*, the herdsman's song, and some others of like nature; but let the bulk of her music represent the gushing aspirations of the great heart of mankind, at this age of moral, social, and spiritual regeneration; and she will most surely descend into and move that heart with ten-fold more power than she even now does. For instance, (without siding with any isolated faction of reform,) let her straine, and the words set to them, generally be adapted to melt the stony heart of the tyrant and the oppressor, to inspire hope and courage in the bosom of the down-trodden and desponding, to move the hearts of the great in fraternal sympathy towards the unfortunate and neglected; and with her genial benevolence of soul, Jenny Lind is the woman who could move the world, I had almost said, to its foundation, and leave a mark upon her age which could never be erased.

It may be objected, that there is but little existing music of a sufficiently high order that is of the spirit and tone here contemplated; and alas! this is but too true, sad commentary though it is on the artistic spirit of the age. But let Jenny Lind say the word, and scores of composers and poets of the first order of talent will enter into her plans; and under the inspirations of the love of humanity and heaven, it would not be surprising if some of their effusions should even throw the finest passages of Mozart and Bettini into the shade.

Let not Mademoiselle Lind fear that by pursuing this course, she will forfeit the approbation of those who by the sheer power of wealth control what is called fashion. She can melt them like wax. She can change their ideas of musical fashion as she pleases; and by thus acting the pioneer on grounds where she of all others, will be perfectly safe, she will give confidence to other artists to follow in the same course, and thus multiply her influence indefinitely.

I have written the foregoing, not as a critic, a musician, or an artist of any kind, but as an amateur devotee of common sense. I believe that music, if properly cultivated and directed among any people, may be among the most efficient means of promoting general re-

finement and diffusing the spirit of fraternal kindness and harmony. There should therefore be every effort put forth necessary to develop and properly direct this power. And it is believed that if Mademoiselle Lind, who it may be said has (or might have) the immediate destinies of this department of art in no small degree under her control, could be persuaded to *gradually*, (not abruptly) adopt the slight modifications above suggested in the character of her general performances, her magnanimous heart would, without fail, be gratified with the accomplishment of the most happy results, and her name would go down to the future enbalm'd in blessings. But should she even continue, without change, in her present course, may God bless her, and long preserve her life and usefulness.—*N. Y. Tribune.*

THE POWER OF WILL.

The power, be it what it may, whether of dressing up an ethereal visible form, or of acting on the constructive imagination of the seer, which would enable a spirit to appear "in his habit as he lived," would enable him to present any other object to the eye of the seer, or himself in any shape, or fulfilling any function he willed; and we thus find in various instances, especially those recorded in the *Seeress of Prevorst*, that this is the case. We not only see changes of dress, but we see books, pens, writing materials, &c., in their hands; and we find a great variety of sounds imitated—which sounds are frequently heard, not only by those who have the faculty of "discerning of spirits," as St. Paul says, but also by every other person on the spot, for the hearing these sounds does not seem to depend on any particular faculty on the part of the auditor, except it be in the case of speech. The hearing of a speech, on the contrary, appears in most instances to be dependent on the same conditions as the seeing it, which may possibly arise from their being, in fact, no *audible* voice at all, but the same sort of spiritual communication which exists between a magnetizer and his patient, wherein the sense is conveyed without words.

This imitating of sounds I shall give several instances of in a future chapter. It is one way in which a death is frequently indicated. I could quote a number of examples of this description, but shall confine myself to two or three.

Mrs. D—, being one night in her kitchen, preparing to go to bed, after the house was shut up and the rest of the family retired, was startled by hearing a foot coming along the passage, which she recognized distinctly to be that of her father, who she was quite certain was not in the house. It advanced to the kitchen-door, and she waited with alarm to see if the door was to open; but it did not, and she heard nothing more. On the following day, she found that her father had died at that time; and it was from her niece I heard the circumstances.

A Mr. J— S—, belonging to a highly respectable family, with whom I

am acquainted, having been for some time in declining health, was sent abroad for change of air. During his absence, one of his sisters, having been lately confined, an old servant of the family was sitting half asleep in an arm-chair, in a room adjoining that in which the lady slept, when she was startled by hearing the foot of Mr. J— S— ascending the stairs. It was easily recognisable, for, owing to his constant confinement to the house, in consequence of his infirm health, his shoes were always so dry that their creaking was heard from one end of the house to the other. So far surprised out of her recollection as to forget he was not in the country, the good woman started up, and, rushing out with her candle in her hand, to light him, she followed the steps up to Mr. J— S—'s own bed-chamber, never discovering that he was not preceding her till she reached the door. She then returned, quite amazed, and having mentioned the occurrence to her mistress, they noted the date; and it was afterward ascertained that the young man had died at Lisbon on that night.

Mrs. F— tells me that, being one morning, at eleven o'clock, engaged in her bed-room, she suddenly heard a strange, indescribable, sweet, but unearthly sound, which apparently proceeded from a large open box which stood near her. She was seized with an awe and a horror which there seemed nothing to justify, and fled up stairs to mention the circumstance, which she could not banish from her mind. At that precise day and hour, eleven o'clock, her brother was drowned. The news reached her two days afterward.

Instances of this kind are so well known, that it is unnecessary to multiply them further. With respect to the mode of producing these sounds, however, I should be glad to say something more definite if I could; but, from the circumstance of their being heard not only by one person, who might be supposed to be *en rapport*, or whose constructive imagination might be acted upon, but by any one who happens to be within hearing, we are led to conclude that the sounds are really reverberating through the atmosphere. In the strange cases recorded in "The Seeress of Prevorst," although the apparitions were visible only to certain persons, the sounds they made were audible to all; and the seeress says they are produced by means of the nerve-spirit, which I conclude is the spiritual body of St. Paul and the atmosphere, as we produce sound by means of our material body and the atmosphere.

In this plastic power of the spirit to present to the eye of the seer whatever object it wills, we find the explanation of such stories as the famous one of Ficinus and Mercatus, related by Baronius in his annals. These two illustrious friends, Michael Mercatus and Marcellinus Ficinus, after a long discourse on the nature of the soul, had agreed that, if possible, whichever died first should return to visit the other. Some time afterward, while Mercatus was engaged in study at an early hour in the morning, he suddenly heard the noise of a horse

galloping in the street, which presently stopped at his door, and the voice of his Ficinus exclaimed: "Oh, Michael! oh, Michael! *vera sunt illa!*—those things are true!" Whereupon Mercatus hastily opened his window and espied his friend Ficinus on a white steed. He called after him, but he galloped away out of his sight. On sending to Florence to inquire for Ficinus, he learned that he had died about that hour he called to him. From this period to that of his death, Mercatus abandoned all profane studies, and addicted himself wholly to divinity. Baronius lived in the sixteenth century; and even Dr. Ferrier and the spectral illusionists admit that the authenticity of this story can not be disputed, although they still claim it for their own.

Not very many years ago, Mr. C—, a staid citizen of Edinburgh—whose son told me the story—was one day riding gently up Corstorphine hill, in the neighborhood of the city, when he observed an intimate friend of his own, on horseback also, immediately behind him; so he slackened his pace to give him an opportunity of joining company. Finding he did not come up so quickly as he should, he looked round again, and was astonished at no longer seeing him, since there was no side road into which he could have disappeared. He returned home, perplexed at the oddness of the circumstance, when the first thing he learned was, that during his absence this friend had been killed, by his horse falling, in Candlemaker's row.

I have heard of another circumstance, which occurred some years ago in Yorkshire, where, I think, a farmer's wife was seen to ride into a farm-yard on horseback, but could not be afterward found, or the thing accounted for, till it was ascertained that she had died at that period.

There are very extraordinary stories extant in all countries, of persons being annoyed by appearances in the shape of different animals, which one would certainly be much disposed to give over altogether to the illusionists; though, at the same time, it is very difficult to reduce some of the circumstances under that theory—especially one mentioned page 307 of my "Translation of the Prevost." If they are not illusions, they are phenomena, to be attributed either to this plastic power, or to that magico-magnetic influence in which the belief in lycanthropy and other strange transformations have originated. The multitudes of unaccountable stories of this description recorded in the witch trials, have long furnished a subject of perplexity to everybody who was sufficiently just to human nature to conclude, that there must have been some strange mystery at the bottom of an infatuation that prevailed so universally, and in which so many sensible, honest, and well-meaning persons were involved. Till of late years, when some of the arcana of animal or vital magnetism have been disclosed to us, it was impossible for us to perceive by what means such strange conceptions could prevail; but since we now know and many of us have witnessed, that all the senses of a patient are fre-

quently in such subjection to his magnetiser, that they may be made to convey any impressions to the brain that magnetiser wills, he can without much difficulty conceive how this belief in the power of transformation took its rise; and we also know how a magician could render himself visible or invisible at pleasure. I have seen the sight or hearing of a patient taken away and restored by Mr. Spencer Hall in a manner that could leave no doubt on the mind of the beholder—the evident paralysis of the eye of the patient testifying to the fact. Monsieur Eusébe Salverte, the most determined of rationalistic skeptics, admits that we have numerous testimonies to the existence of an art, which he confesses himself at some loss to explain, although the opposite quarters from which the accounts of it reach us, render it difficult to imagine that the historians have copied each other. The various transformations of the gods into eagles, bulls, &c., have been set down as mere mythological fables; but these appear to have been founded on an art, known in all quarters of the world, which enabled the magician to take on a form that was not his own, so as to deceive his nearest and dearest friends. In the history of Gengis Khan, there is mention of a city which he conquered—"in which dwelt," says Suidas, "certain men, who possessed the secret of surrounding themselves with deceptive appearances, inasmuch that they were able to represent themselves to the eyes of people quite different to what they really were." Saxo Grammaticus, in speaking of the traditions connected with the religion of Odin, says that "the *naagi* were very expert in the art of deceiving the eyes, being able to assume, and even to enable others to assume, the forms of various objects, and to conceal their real aspects under the most attractive appearances."

John of Salisbury, who seems to have drawn his information from sources now lost, says that "Mercury, the most expert of magicians, had the art of fascinating the eyes of men to such a degree as to render people invisible, or make them appear in forms quite different to what they really bore." We also learn from an eye-witness that Simon, the magician, possessed the secret of making another person resemble him so perfectly that every eye was deceived. Pomponius Mela affirms that the druidesses of the island of Seva could transform themselves into any animal they chose, and Proteus has become a proverb by his numerous metamorphoses.

Then, to turn to another age and another hemisphere, we find Joseph Acosta, who resided a long time in Peru, assuring us that there existed at that period magicians who had the power of assuming any form they chose. He relates that the predecessor of Montezuma, having sent to arrest a certain chief, the latter successively transformed himself into an eagle, a tiger, and an immense serpent; and so eluded the envoys, till, having consented to obey the king's mandate, he was carried to court and instantly executed.

The same perplexing exploits are confidently attributed to the magicians of the West Indies; and there were two men eminent among the natives, the one called Gomez and the other Gonzalez, who possessed this art in an eminent degree; but both fell victims to the practice of it, being shot during the period of their apparent transformation.

It is also recorded that Nanuk, the founder of the Sikhs—who are not properly a nation, but a religious sect—was violently opposed by the Hindoo zealots; and at one period of his career, when he visited Vatsala, the Yogiswaras—who were recluses, that, by means of corporeal mortifications, were supposed to have acquired command over the powers of nature—were so enraged against him, that they strove to terrify him by their enchantments, assuming the shapes of tigers and serpents. But they could not succeed, for Nanuk appears to have been a real philosopher, who taught a pure theism, and inculcated universal peace and toleration. His tenets, like the tenets of the founders of all religions, have been since corrupted by his followers. We can scarcely avoid concluding that the power by which these feats were performed is of the same nature as that by which a magnetiser persuades his patient that the water he drinks is beer, or the beer wine; and the analogy between it and that by which I have supposed a spirit to present himself, with such accompaniments he desires, to the eye of a spectator, is evident. In those instances where female figures are seen with children in their arms, the appearance of the child we must suppose to be produced in this manner.

Spirits of darkness, however, can not, as I have before observed, appear as spirits of light; the moral nature cannot be disguised. On one occasion, when Frederica Hauffe asked a spirit if he could appear in what form he pleased, he answered "No"—that if he had lived as a brute, he should appear as a brute: "as our dispositions are, so we happen to you."

This plastic power is exhibited in those instances I have related, where the figure appeared dripping with water, indicating the kind of death that had been suffered; and also in such cases as that of Sir Robert H. E—, where the apparition showed a wound in his breast. There are a vast number of similar ones on record in all countries;—but I will here mention one which I received from the lips of a member of the family concerned, wherein one of the trivial actions of life was curiously represented.

Miss L— lived in the country with her three brothers, to whom she was much attached, as they were to her. These young men, who amused themselves all the morning with their out-door pursuits, were in the habit of coming to her apartment most days before dinner, and conversing with her till they were summoned to the dining-room. One day, when two of them had joined her as usual, and they were chatting cheerfully over the fire, the door opened, and the

third came in, crossed the room, entered an adjoining one, took off his boots, and then, instead of sitting down beside them as usual, passed again through the room, went out, leaving the door open, and they saw him ascend the stairs toward his own chamber, whither they concluded he was gone to change his dress. Those proceedings had been observed by the whole party: they saw him enter—saw him take off his boots—saw him ascend the stairs—continuing the conversation, without the slightest suspicion of anything extraordinary. Presently afterward the dinner was announced; and as this young man did not make his appearance, the servant was desired to let him know they were waiting for him. The servant answered that he had not come in yet; but, being told that he would find him in his bedroom, he went up stairs to call him. He was, however, not there nor in the house; nor were his boots to be found where he had been seen to take them off. While they were yet wondering what could have become of him, a neighbor arrived to break the news to the family that their beloved brother had been killed while hunting, and that the only wish he expressed was that he could live to see his sister once more.

I observed in a former chapter, while speaking of wraiths, how very desirable it would be to ascertain whether the phenomenon takes place before or after the dissolution of the bond between soul and body: I have since received the most entire satisfaction on that head, so far as the establishing the fact that it does sometimes occur after the dissolution. Three cases have been presented to me, from the most undoubted authority, in which the wraith was seen at intervals varying from one to three days after the decease of the person whose image it was; very much complicating the difficulty of that theory which considers these phenomena the result of an interaction, wherein the vital principle of one person is able to influence another within its sphere, and thus make the organs of that other the subjects of its will—a magical power, by the way, which far exceeds that which we possess over our own organs. There is here, however, where death has taken place, no living organism to produce the effect, and the phenomenon becomes, therefore, purely subjective—a mere spectral illusion, attended by a coincidence, or else the influence is that of the disembodied spirit; and those who will take the trouble of investigating this subject will find that the number of these coincidences would violate any theory of probabilities, to a degree that precludes the acceptance of that explanation. I do not see, therefore, on what we are to fall back, except it be the willing agency of the released spirit, unless we suppose that the operation of the will of the dying person traveled so slowly, that it did not take effect till a day or two after it was exerted—an hypothesis too extravagant to be admitted.

Dr. Passavant, whose very philosophical work on this occult department of nature is well worth attention, considers the fact of these appearances far too well established to be disputed; and he enters

into some curious disquisitions with regard to what the Germans call *far-working*, or the power of acting on bodies at a distance without any sensible conductor, instancing the case of a gymnast, which was kept alive four months in Stockholm, and which, when urged by hunger, could kill fish at a distance without contact, adding that it rarely miscalculated the amount of the shock necessary to its purpose. These and all such effects are attributed by this school of physiologists to the supposed imponderable—the nervous ether I have elsewhere mentioned—which Dr. Passavant conceives, in cases of somnambulism, certain sicknesses, and the approach of death, to be less closely united to its material conductors, the nerves, and therefore capable of being more or less detached, and acting at a distance, especially on those with whom relationship, friendship or love, establishes a rapport, by polarity; and he observes that intervening substances, or distance, can no more impede this agency than they do the agency of mineral magnetism. And he considers that we must here seek for the explanation of those curious so-called coincidences of pictures falling, and clocks and watches stopping at the moment of a death, which we frequently find recorded.

With respect to the wraiths, he observes that the more the ether is freed, as by trance or the immediate approach of death, the more easily the soul sets itself in rapport with distant persons; and that thus it either acts magically, so that the seer perceives the real actual body of the person that is acting upon him, or else that he sees the ethereal, which presents the perfect form of the fleshly one and which, while the organic life proceeds, can be momentarily detached and appear elsewhere: and this ethereal body he holds to be the fundamental form, of which the external body is only the copy, or husk.

I confess, I much prefer this theory of Dr. Passavant's, which seems to me to go very much to the root of the matter. We have here the "spiritual body" of St. Paul, and the "nerve-spirit" of the somnambulist, and their magical effects are scarcely more extraordinary, if properly considered, than their agency on our own material bodies. It is this ethereal body which obeys the intelligent spirit within, and which is the intermediate agent between the spirit and the fleshly body. We here find the explanation of wraiths: while persons are in a trance, or deep sleep, or comatose, this ethereal body can be detached, and appear elsewhere; and I think there can be no great difficulty for those who can follow us so far, to go a little further, and admit that this ethereal body must be indestructible, and survive the death of the material one; and that it may, therefore, not only become visible to us under given circumstances, but that it may, also, produce effects bearing some similarity to those it was formerly capable of, since in acting on our bodies during life, it is already acting on a material substance in a manner so incomprehensible to us, that we might well apply the word *magi-*

cal when speaking of it, were it not that that custom has familiarized us to the marvel.

It is to be observed, that this idea of a spiritual body is one that pervaded all Christendom in the earlier and purer ages of Christianity, before priestcraft—and by priestcraft I mean the priestcraft of all denominations—had overshadowed and obscured, by its various sectarian heresies, the pure teaching of Jesus Christ.

Dr. Ennemoser mentions a curious instance of this *actio in distans*, or far-working. It appears that Van Helmont having asserted that it was possible for a man to extinguish the life of an animal by the eye alone (*oculis intentis*), Rousseau, the naturalist, repeated the experiment, when in the East, and in this manner killed several toads; but on a subsequent occasion, while trying the same experiment at Lyons, the animal, on finding it could not escape, fixed its eyes immovably on him, so that he fell into a fainting fit, and was thought to be dead. He was restored by means of theriacum and viper powder—a truly homeopathic remedy! However, we here probably see the origin of the universal popular persuasion, that there is some mysterious property in the eye of a toad; and also of the, so called, superstition of the evil eye.

A very remarkable circumstance occurred some years ago, at Kirkcaldy, when a person, for whose truth and respectability I can vouch, was living in the family of a Colonel M——, at that place. The house they inhabited was at one extremity of the town, and stood in a sort of paddock. One evening, when Colonel M—— had dined out, and there was nobody at home but Mrs. M——, her son, (a boy about twelve years old), and Ann, the maid, (my informant), Mrs. M—— called the latter, and directed her attention to a soldier, who was walking backward and forward in the drying ground, behind the house, where some linen was hanging on the lines. She said she wondered what he could be doing there, and bade Ann fetch in the linen, lest he should purloin any of it. The girl, fearing he might be some ill-disposed person, felt afraid; Mrs. M——, however, promising to watch from the window, that nothing happened to her, she went; but still apprehensive of the man's intentions, she turned her back toward him, and hastily pulling down the linen, she carried it into the house; he continuing to walk the while, as before, taking no notice of her whatever. Ere long the colonel returned, and Mrs. M—— lost no time in taking him to the window to look at the man, saying she could not conceive what he could mean by walking backward and forward there all that time; whereupon Ann added, jestingly, "I think it's a ghost, for my part!" Colonel M—— said "he would soon see that," and calling a large dog that was lying in the room, and accompanied by the little boy, who begged to be permitted to go also, he stepped out and approached the stranger; when, to his surprise, the dog, which was an animal of high courage, instantly flew back, and

sprung through the glass-door, which the colonel had closed behind him, shivering the panes all around.

The colonel, meantime, advanced and challenged the man, repeatedly, without obtaining any answer or notice whatever, till, at length, getting irritated, he raised a weapon with which he had armed himself, telling him he "must speak or take the consequences," when, just as he was preparing to strike, lo! there was nobody there! The soldier had disappeared, and the child sunk senseless to the ground. Colonel M—— lifted the boy in his arms, and as he brought him into the house, he said to the girl, "You are right, Ann; it was a ghost!" He was exceedingly impressed with this circumstance, and much regretted his own behavior, and also the having taken the child with him, which he thought had probably prevented some communication that was intended. In order to repair, if possible, these errors, he went out every night, and walked on that spot for some time, in hopes the apparition would return. At length he said that he had seen and conversed with it; but the purport of the conversation he would never communicate to any human being, not even to his wife. The effect of this occurrence on his own character was perceptible to everybody that knew him. He became grave and thoughtful, and appeared like one who had passed through some strange experience. The above-named Ann H——, from whom I have the account, is now a middle-aged woman. When the circumstance occurred, she was about twenty years of age. She belongs to a highly respectable family, and is, and always has been, a person of unimpeachable character and veracity.

In this instance, as in several others I meet with, the animal had a consciousness of the nature of the appearance, while the persons around him had no suspicion of anything unusual. In the following singular case we must conclude that attachment counteracted this instinctive apprehension. A farmer in Argyleshire lost his wife, and a few weeks after her decease, as he and his son were crossing a moor, they saw her sitting on a stone, with their house-dog lying at her feet, exactly as he used to do when she was alive. As they approached the spot the woman vanished, and supposing the dog must be equally visionary, they expected to see him vanish, also; when, to their surprise, he rose and joined them, and they found it was actually the very animal of flesh and blood. As the place was at least three miles from any house, they could not conceive what could have taken him there. It was, probably, the influence of her will.

The power of *will* is a phenomenon that has been observed in all ages of the world, though of late years much less than at an earlier period; and, as it was then more frequently exerted for evil than good, it was looked upon as a branch of the art of black magic, while the philosophy of it being unknown, the devil was supposed to be the real agent, and the witch, or wizard, only his instrument. The profound belief in the existence of this art is testified by the twelve tables of

Rome, as well as by the books of Moses, and those of Plato, &c. It is extremely absurd to suppose that all these statutes were enacted to suppress a crime which never existed; and, with regard to these witches and wizards, we must remember, as Dr. Ennemoser justly remarks, that the force of the will has no relation to the strength or weakness of the body; witness the extraordinary feats occasionally performed by feeble persons under excitement, &c.; and, although these witches and wizards were frequently weak, decript people, they either believed in their own arts, or else that they had a friend or coadjutor in the devil, who was able and willing to aid them. They, therefore, did not doubt their own power, and they had the one great requisite, *faith*. To *will* and to *believe*, was the explanation given by the Marquis de Puy-ségur of the cures he performed; and this unconsciously becomes the recipe of all such men as Greatrix, the Shepherd of Dresden, and many other wonder-workers, and hence we see why it is usually the humble, the simple and the child-like, the solitary, the recluse, nay, the ignorant, who exhibit traces of these occult faculties; for he who can not believe can not *will*, and the skepticism of the intellect disables the magician; and hence we say, also, wherefore, in certain parts of the world and in certain periods of its history, these powers and practices have prevailed. They were believed in because they existed; and they existed because they were believed in. There was a continued interaction of cause and effect—of faith and works. People who look superficially at these things, delight in saying that the more the witches were persecuted the more they abounded; and that when the persecution ceased we heard no more of them. Naturally, the more they were persecuted the more they believed in witchcraft and in themselves; when persecution ceased, and men in authority declared that there was no such thing as witchcraft or witches, they lost their faith, and with it that little sovereignty over nature that that faith had conquered.—*Night-Side of Nature.*

From the Univercosm.

TRINITY.

BY W. CHASE.

There is a manifest Trinity in every department of Nature, and in all her manifestations, both of Matter and Mind. It may be traced through all her developments in individual and collective bodies. This trinity, by a close scrutiny, will be found in every department of the grand universe, to hold a strict correspondence to the trinity of Love, Will, and Wisdom in the Divine Mind. A few instances may serve to call some minds to this delightful and highly instructive subject.

It is difficult to define in other language the true meaning of the words Love, Will, and Wisdom, as used in connection with the Divine Mind, and yet, many superficial readers will attach a very erroneous meaning to them, in view of their use in our language. The best ex-

planation I can convey of my ideas on these words is, that Love is the motive or impelling power; Will, the executive or acting power; Wisdom the order, form or harmony. Swedenborg has given us many interesting ideas on this subject, which lead the mind into a wide and beautiful field of spiritual contemplation. The mineral, vegetable and animal kingdoms are the trinity in correspondence in the body of our earth.—The soul of the mineral kingdom is Motion, which corresponds to Love. In this we can trace a trinity one step further, and as our knowledge increases we shall doubtless continue the chain; for the trinities are infinite in their manifestations as the universe is infinite.

The first manifestation of Motion is in a direct line, which is the manner in which the planets are ejected from their central suns—twice changed in direction by a law as yet unknown, three points are gained, and a triangle is formed as the first distinct manifestation of the trinity of motion. On this is based the Elliptic, or second degree in the development of its trinity, by and through which the perfect circle is formed which completes one trinity of harmony or Wisdom.—Here is a beautiful correspondence to the Love, Will and Wisdom. The straight lines in the triangle, by and through the ellipse, are perfected in the circle without end, and corresponding to eternity of time and extent.

This is only one of an infinite number of trinities to be found in the mineral kingdom; but as my object is only to glance at some of the most prominent within our reach, I will leave this and take the next or vegetable kingdom, the soul of which is Life,—by and through which the mineral develops the animal, and completes its trinity. This kingdom also has its infinite number of trinities, one of the most distinct of which is its manifestation of form, flower, and fruit or seed. Between the distinct developments, during which long periods of time elapsed, as Botany connected with Geology will prove, this kingdom adopts the infinities below, first, of inatter in solids, liquids and fluids; second, in the angular, elliptic, and circular motion.—The perfection of the vegetable kingdom, or its Wisdom, is, or will be manifested collectively or individually, in a circle, whether of form, flower, or fruit. As this kingdom adapts and corresponds to an infinite number of infinities below itself, and typifies an infinite number above, the mind can find here an inexhaustible fountain of beauty, harmony and knowledge, on which it may feast for change and variety through time and eternity.

The next step, or animal kingdom, with its soul of sensation, brings in to our reach as much greater number of infinities of trinities, in manifestation of which are the three senses of touch, hearing, and sight, (for there are only three, *taste*, and *smell* being only modifications of touch, which cannot be exhibited except by the contact of nerves) between the distinct manifestations of which long periods of time elapsed, as can be proved by Geology and Zoology. Another plain manifestation is in the general division

into those confined to the water, those to the earth, and those which occupy the air at pleasure. I know of none of the latter class that have not developed sight, yet in each of the others they may still be found. This kingdom, with its infinity of trinities, completes a trinity like every other, and produces in the human kingdom a repeat or microcosm, with its trinity of Mind in the image of God, or Love, Will and Wisdom. Its distinctive and individualized soul, is intelligence, which enables each organism to maintain and perpetuate its individuality to all eternity, by and through the various conditions of matter in its infinity of degrees as it fills immensity, in which there is no space void of matter.

It would take an age to describe that portion of the infinite number of trinities in the human kingdom, which are brought within our reach. In his physical nature, character and organization, man is an animal. He repeats the whole animal kingdom, or if his life be wholly spent in creating and supplying his physical or animal wants, he will enter and commence the next sphere or circle of development little better than he entered this; it is a matter of some doubt whether he may not be even worse, as the universal law evidently admits of "no forgiveness of sins."

Among the triune manifestations of collective humanity, may be noted as prominent the following: three distinct races with characteristic manifestations. First the Indian or Savage, corresponding to Love, to Motion, to the Mineral Kingdom, &c. Collectively they never can develop the social or intellectual character of the race. They are fast fading before, or merging into, another form. Second, the Negro, corresponding to the second manifestation. He will cultivate, and feed from, the earth, and will manifest the social disposition of the race, and he will bend by intellect the elements through machinery to his use. He is distinct, and will fade or die before the white or pale faces, but not without leaving his characteristic manifestation in the race. Third, the Caucasian. This branch of the race completes the trinity, and masters the earth, and by and through the intellect will use the elements, and supply without effort his animal wants, and upon a new field of spiritual development to be hereafter exhibited on this planet.

Again, three forms of humanity. First, MAN, the masculine, corresponding to Love, to motion, to the mineral kingdom, to the sense of touch, to the form in the vegetable kingdom, &c. Second, MAN, the female, corresponding to the second development, to Will, to the vegetable, to life, to the blossom of the vegetable world, to hearing (embracing music) in the senses. By and through this branch alone is attained the third development, or the two in one—the conjugal union, which corresponds to the animal kingdom in sensation, to Wisdom, to sight, (embracing painting,) to the fruit in the vegetable kingdom, &c. Those who wish to pursue this comparison further will do well to read Swedenborg's conjugal love and description of the celestial

heaven, and not draw too many comparisons from the every day observations of life in present society.

This correspondence is equally if not more beautiful to trace and compare in the individual than in the collective man. In all the great characteristics of our race we have ever manifested a trinity. The completion of one of these cycles is now about to transpire in the death of the commercial age, and the birth of a new trinity of manifestation. These are so numerous and so plain that I need only to refer the thinking mind to them, to suggest an endless chain of trinities in cause and effect spread before us in creation as well as in man. I will refer to one or two individual correspondences, and leave the subject.

Youth, Manhood, Old Age; the three seasons of the year, Spring, Summer Autumn; Winter is no season, but a transition or death of the year corresponding to the death of our bodies. The youth corresponds to Love and to all its correspondences. Activity is its ruling manifestation. The social and intellectual character is not developed in this sphere. The motion,—the masculine,—and the form, &c., are its types and correspondences. The second degree, or manhood, has also its types, in all cases in the second order of the trinities. The social character is now developed. Hearing finds its correspondence; the blossom of the vegetable kingdom, and the order of the seasons find theirs. Life and the Will principle find theirs, and the principle holds good throughout. Old age, too, has its full correspondence in Wisdom, in sight, in the sensation, and in all the exhibitions of the third degree of development—of the autumn and the fruit, &c. But in this we must not compare our present animal and sensual mode of life as manifesting a true character of old age. In a true, natural and healthy state of society, where age is as it should be, the fullness of humanity, it will prove the ripening of the soul for a higher sphere, and cannot, by any good reason, be supposed to lose or weaken in the inner or real man. In fact, this age shows illustrations of the fact that those old persons who have devoted themselves through life to a truthful and natural development of their powers, have never become imbecile in mind. It is only those who have wandered from the true course, who have studied and learned only for this world and the body, that forget and become children in old age. If nature's laws be properly obeyed, every additional year of a man's life would increase his knowledge and wisdom; the body would weary and die, but the soul would brighten and expand—pass its transition or winter and lose no gem of knowledge.

Some will deny this order of correspondences so far as it relates to woman, because it places her higher in the scale of development than man, but time will prove its correctness, when physical power shall yield to mental, and the moral or social manifestation shall have its due credit, and when woman shall be fairly educated and developed—when she (as she surely will,) exhibits her cor-

respondence to music; and the flowers of the vegetable kingdom, and when to work, to eat, and to sleep, no longer comprises the life of a great portion of the race. A bright and glorious day for humanity is approaching; let us all labor for its speedy arrival.

Ceresco, Wis., May 24, 1849.

SPIRIT WORLD:

Its laws and external communications; the conditions on which they are made; their nature and use.

Original.

SPIRITUAL CONVERSATIONS.

Friend Sunderland.—I am happy to add my testimony to the blessed reality of the communications and responses from the spirit world. On the evening of the third of November, last, I was at your residence, (yourself being absent) and, through the exceeding kindness of your family, and Mrs. Cooper, your daughter, a special sitting was had on my account, for which I owe them a debt of gratitude. I can hardly find words to express the delight and satisfaction I had in holding sweet converse with the spirits of my loving mother and child. It may have been the more so, for the reason that, for several years, I have anticipated, what was there realized. It is, therefore, true that I did not go there a skeptic, to detect humbuggery and collusion; and if I had, must say that the kindness, hospitality, and truly Christian spirit manifested by your family, would have swerved me from my purpose. It may, therefore, be said by some, that my evidence is not entitled to much weight. Of this I have nothing to say; but one thing may I be permitted to say: that "if men will choose darkness rather than light," may God have mercy on their benighted souls. The evening alluded to, was, to me, the most happy hours of my life, and when the communications and responses were brought to a close, I could hardly realize that time had passed. Communications from the spirits of my mother and child, were made in this manner. Some one of the company repeated the alphabet, and when the letter required to spell the word was called, distinct raps, as if upon the table, around which the company were seated, were heard, and even the vibrations sensibly felt. A part of which were as follows:

"Dear son, you and daughter, and children are all dear, very dear to me,—happy to see you; I dearly love you; welcome you here; love to talk with you;

I directed you here to talk to me; I will talk to you hereafter. My dear father! we are so glad to see you always."

Questions were put and answers given as follows:

"Are you with me always?"

"Yes."

"Are you happy?"

"Yes."

"Have I done right in discarding all sectarianism?"

"Yes."

"Will you rap the number of years you have been in the spirit world?"

Twenty-two were given, which was correct, and could not have been known to any person present except myself.

At the sitting on Tuesday afternoon following, a young man whose name I did not learn, was present and in communication with the spirit of his father; and being rather skeptical, asked if he could be convinced of the reality of spiritual communications and responses.

"Yes."

"By what means?"

"Read."

"Read what?"

"Spiritual Philosopher, Andrew J. Davis, Swedenborg, and Spirit Messenger."

With these responses I was highly gratified, as I have had the unbounded pleasure of reading them all, except the latter, and can truly appreciate their spiritual and life-giving qualities, which, to my mind, contain more spirituality, more that is calculated to improve the mind or soul of man, more to make life agreeable, and to dissipate the gloom hanging over what is termed death, and to brighten the path that leads to a higher sphere of existence, than all other writings which I have been permitted to read. Many, no doubt, would be surprised at this; but from you and some few others, I have no doubt of meeting with a hearty response. Let us lay aside all sectarianism, and with a pure desire for truth, investigate what are seemingly theories, manifestations and doctrines, which clash with the old and long established land-marks of the so called Christian church. In these days of reform, those who may be stigmatized with the term, "Infidel," may be the Christians indeed if not in creed. I feel strongly impressed that very many of our most devout Christians are not within the pale of the present organized church. We have reason to rejoice in seeing so many

throwing off their shackles, and making their escape from bondage, and the blind, superstitious notions of past ages, and coming forward in the glorious cause of humanity; and to all such I would say, go on—speak out, until the truth shall be made manifest throughout the land—until "righteousness and truth shall kiss each other," and, above all, assist in hastening that period when the heavens and the earth shall be brought together, thereby enabling us to hold sweet communion with the spirits of our departed friends at pleasure. What could be more agreeable and spiritualizing than this? I shall never forget a remark that fell from your lips. That you "had broken bread and administered wine at the communion table for many years, but the pleasure was not to be compared with that of eating your coarse fare at home, and at the same time holding sweet conversation with the departed spirits of your own family." Pleasing, indeed, this must be; and I cheerfully anticipate the time when myself and others, who shall desire it, may realize the same blessing. We have a duty to perform—God furnishes the means, but man must make use of them, if he wishes to secure his own happiness. Who will say wait, and God will bring every thing forward in his own time? Man is the great agent through whom he manifests his Divine Wisdom, therefore let each and all of us assist in producing manifestations of goodness, truth, love and wisdom, and hasten the time when we shall be able to say—"O, grave, where is thy victory, O death, where is thy sting?"

Yours, for the cause of humanity and spiritual progression.

LEMAN STOCKWELL.

Bangor, Me., Dec. 4th, 1850.

From the Spy.

MYSTERIOUS COMMUNICATIONS.

Messrs. Editors,—One day last week, I went to the Western Rail Road station, for the purpose of taking the cars for the city of Boston. On entering the cars, whom should I meet but Mr. La Roy Sunderland, the editor of that efficient exponent of the mysteries, felicities, and revolutions of the spiritual spheres, the "Spiritual Philosopher." On expressing my intention, in the course of the conversation, of calling upon him that afternoon with a desire to investigate those "rappings," purported as made by spirits who have departed this life, he immedi-

ately gave me a card giving all the requisite information, and politely extended to me an invitation to be present at the sitting that afternoon, at two o'clock. I went at the appointed time, to hear, feel, and see for myself, thinking that if there was any delusion or deception, however manifested, I certainly should be able to detect it. At this time I was passive as to the reception or non-reception of these mysterious communications, purporting to be made by spirits in Western New York, Bridgeport, Stratford, &c., because I had had no opportunity of investigating the subject; still was inclined to believe that there was something rather mysterious in them, from the testimonies of numerous individuals of veracity, in all parts of the country where they have been manifested.

The interrogation may be put, how are these manifestations made? All I can give for an answer is, the requisites necessary for receiving them; but the rationale of the *modus operandi*, by which they come in contact with gross matter, is, as yet, wholly inexplicable. The spirits choose only those individuals as mediums who have their spiritual and physical organizations developed in perfect harmony—who observe regular and correct habits of life. Surrounding such individuals is an atmosphere the most attracting, through which, the spirits say they are able to come in contact with the exterior world, and converse with human beings.

It is necessary that there should be perfect love and unity in the circle assembled to witness these mysterious phenomena; for they are not attracted where there are discord and unharmony; because the first element of their existence is love, affection.

Responses in Mr. Sunderland's family are made through his daughter, Mrs. Cooper; also through other members of the family, but not with that degree of certainty, as they sometimes respond, and at others they do not. I was present at several sittings, at which I became somewhat acquainted with Mr. Babcock, Mr. Hildreth, and Mr. Rogers, residing in Boston and Charlestown, each one of whom assembled there, to hold sweet converse with friends who have left this natural world for the spiritual world—they came expressly to communicate with departed children, mothers, fathers, brothers, and sisters; and no individual who should be so happily favored as to

sit there, in the company of these gentlemen, and witness the solemnity, ardor, and zeal which they appeared to manifest in communicating with their dear friends, could for one moment doubt their honest convictions of the reality of these spiritual communications to mankind in the natural world.

To receive responses from the spirit world, we all, including Mrs. Cooper, assembled around a large centre-table; and from the manifestations of those present, it is evident that they exhibited feelings of candor, goodness, and truth. The following questions, out of the many were put to the spirits, and answers given according to the following:

I ask, Is there any spirit here that will respond to me?

Ans. by raps, Yes.

2. Who is it? The spirit then made a signal for the alphabet, when some one in the company repeats it, and when the letter is called that forms the first letter of the word of the idea which they wished to communicate, they make the signal by raps. In this way I discovered that the spirit I was conversing with, purported to be the spirit of my dear brother, who died twenty-seven years ago, aged two years.

Q. If I will write several names, will you tell me which one you had when in the exterior world?

Ans. Yes.

Q. Was it James? No answer. **Charles?** No answer. **Henry?** No answer. **Stephen?** Yes. Correct. This was a mental question.

Q. Have you any message for me?

A. Yes.

He then made a signal for the alphabet, and spells out this sentence—I am happy to see you taking an interest in these spiritual manifestations.

Q. Are you happy?

A. Yes.

Q. Are you all happy?

A. Verbatim—We are all happy according to our knowledge of goodness and truth.

Q. Will the spirit of my father respond to me?

A. Yes, I am glad to see you.

Q. How old was you when you left this sphere? Then I wrote on my paper these numbers—Sixty? No. Sixty-six? No. Fifty? No. Seventy-two? Yes.

This question was put mentally. Mr. Babcock inquires—My son, will you spell out anything to me to-night?

A. Yes. Dr. Rogers is not here.—Dr. Rogers had previously promised him that he would be present at that time; he afterwards came in.

Dr. Rogers and Mr. Babcock had agreed to make Mrs. Cooper a present, and they concluded to leave it to the spirits what that should be. This was two or three weeks previous. This evening, Alfred, the son of Mr. B., says to his father, "Father, I told her in a dream." Then immediately Emma, the daughter of Dr. R. says, "I went with Alfred, and made Margaret—(Mrs. Cooper)—dream."

At once Mrs. Cooper recalled her dream, and testified that it was correct; but she did not inform us what the present should be. Then the spirits made known by the alphabet this sentence.—"We will rap when we go to the store to get the present for Margaret." They used the term *we*, because, as they said, they, the spirits, were continually with them. As we were receiving responses from the spirit world, I heard the spirit rap on the back of my chair twice, to which others can testify: the first had three successive raps,—the second only one. Among other things, I saw manifestations of physical force—moving the table, chairs, &c.

Now many, who have not witnessed these things, attempt to account for them on natural principles; but to my mind, there are no natural causes adequate to the elucidation of the phenomena. Then, perhaps, you may ask, do you believe that these are communications from the spirit world? In reply, let me say that it is easier for me to attribute them to this source, than to any other; for it is evident to every mind that has heard them, that they manifest intelligence far superior to human beings; and they cannot, in my mind, be received on any other ground, than that they are indeed and in truth, what they purport to be—spirits from the interior world."

In regard to the possibility of such communications between the inhabitants of the natural world, and the spirits of the spiritual world, Swedenborg says, "Spirits and angels, when it pleases the Lord, even see the objects of the world through the eyes of men; but this is only granted by the Lord, when he gives to man to discourse with spirits and angels, and to be in company with them. It has thus been granted them to see through my eyes the objects of this

world, and to see them as distinctly as myself, and also, to hear men discoursing with me."

A great many objectors say, that these things are done by Mr. Sunderland as "tricks," and that he is imposing upon the public. I will say that Mr. S. has nothing to do with the communications, more than to assist those who wish to hold converse with spirits, to a right state of mind. The last time I was present, Mr. S. had gone to Lynn, and we received responses just as prompt as ever; so that is wholly unfounded.

If these things are what they appear to be, it is of the utmost importance that mankind should lend a listening ear to the heavenly messengers, as they convey to our spirits their sweet messages of Love, Peace and Truth.

I am requested by the spirits to write this communication for the "Daily Spy." We trust, therefore, that it will be acceptable.

Propose any such questions, and the responses are much louder and cheering, thus indicating their great joyfulness in having these "Spiritual Manifestations" published to the world.

S. M. HINES.

Worcester, Nov. 30.

From the Boston Bee

SPIRITUAL COMMUNICATIONS.

Much curiosity and interest have recently been awakened by what are lightly and uncouthly called "Rochester Knockings." It is a somewhat singular, or series of facts, that these phenomena are occurring at a time of so much renewed and general interest in the whole subject of spiritual philosophy. The discovery of human magnetism, clairvoyance, the appearance of the wonderful works of A. J. Davis, the experiments in psychology, low and endimentary as they have been, and mixed with so much quackery and pretension; to say nothing of other demonstrations of a more important character; all seem to conspire to form an era. We may ridicule the whole as a shallow humbug, and by this means only show our misunderstanding and want of spiritual refinement to appreciate some of the finest truths in nature. The fact is, we are approaching an era of the most astounding spiritual manifestation. To say that there is no truth in the "knockings," so called, I could not without denying the most positive and convincing evidence to my external senses. And so of the moving of material objects by unseen hands. But *cui bono*—what good? it is asked. We answer, to convince men of what the church has been trying for ages to do, that there is a spiritual power above all this gross materialism, and that heaven and earth stand in closest proxim-

ity. But it is said these things are low and insignificant—unworthy of the dignity and intellect of spirits. I reply, instead of being any disparagement to the dignity and intelligence of spirits, they are rather a comment on the spiritual elevation of mankind.

They are appeals to the *external senses* of those who cannot be convinced in any other way. Undoubtedly, it were *higher* and more *spiritual*, to operate directly on the mind or spirit of the person addressed, and, if the person were susceptible, a vivid dream, or impression in the waking hours, or full sight of angelic agency, would be far higher, and more in accordance with most spiritual natures. But "who is sufficient for these things?" Very few. Yet some have been in all ages of the world. But the mass of mankind, although always in spiritual communication with the sphere above this, are influenced and guided, every one of them, by spiritual beings, yet, from their progress and materiality, cannot become conscious of the fact. Now it is to these that the spirits of the upper world descend and condescend to enlighten in another way, viz. by external communication.

But it is objected that spirit cannot thus come into contact with matter.—How does this dogmatist know that? Consider a human body. Is not the spirit and the matter in the most intimate connection? Consider the whole material universe! Does not God move it? What else does move it? Again—you who believe the stories of the Bible—how did the angel roll away the stone from the door of the sepulchre? How was Christ's body raised? How were all the physical miracles wrought? We do not believe *all* these things ourselves, but to you who do, I say—How does spirit come into contact with matter?

The fact is, the mass of men, the learned in particular, have almost *no* philosophy of spiritual nature. And to say that spirit cannot come into contact with matter, is not only to deny facts, but to assert dogmatically and ignorantly. I do not suppose, myself, that spirit comes in to *immediate* contact with grossest material substances. The spirit of man in the body does not thus effect his grosser parts. First, the fine nervo-electric fluid moves the nerves; then the nerves move the muscles; then the muscles the bones; and so the arm and hand come in contact with a stone to lift it. Now, we know the whole of Nature to be pervaded with a fine electric fluid. It is almost spiritual. Who shall say, as the spirits, or, at least, the "knockings," have spelt out to us, that they do not make use of this, and concentrate it upon more gross bodies, and so move them? Or, by the exercise of their will-power, disturb the electric medium of the atmosphere in the localities where these sounds are produced, and so produce slight concussions or vibrations, such as are produced and attended with so much intelligence? "There are more things in heaven and earth than are dreamt of in our philosophy," says an inspired writer, and some of our learned wisacres would do well to regard that text.

But I did not intend to treat particularly of these sounds, but of spiritual communications in general. And yet, for a short article like this, we can just touch and go.

We seem to be approaching a great spiritual era. Many prophecies have pointed to these days, among the most particular of which, is that of Swedenborg, who said that in the year 1852 his religion would prevail if it ever would. And we verily believe that *so much* of it as relates to his accounts of the nature of the human soul, its perfect human form and organism, the immediate connection of heaven with earth, and the realization of spiritual communication, *will* prevail very generally among the most natural and intelligent classes, in just so short a time, though we do not, by any means, countenance the whole of his cumbersome and obscure structure of artificial theology.

And now, is there anything man needs more, than a conviction of this most interesting and momentous truth? The church has been trying for ages to convince the world of immortality and spiritual communication, by historical arguments for the resurrection of Christ's body, and the scattered accounts of the Jewish and Christian writers; if now the spirits are taking this matter in hand themselves, and addressing us in a way that we can understand, I, for one, have not the least inclination to demur, because they adapt themselves to our gross, external state. Let those who have a finer and higher way of getting at these matters be thankful; but in mercy's name, while the world is generally drenched in sensuality, filth, intemperance, grease, tobacco, rum, and customs which set all the laws of a wholesome and refined physiology at defiance, let us not think lightly of the wisdom from above which would consider our case, and adapt their communications to our low condition.

But to notice *higher* instances of spiritual communication—consider the numerous cases of trance, prophetic dreaming, presentiment, &c., &c., of which the world is full. Take the following, which we recently received from a lady in this city, of the most undoubted veracity.

Two gentlemen had gone to California, and were returning home in the same vessel, one of them says to the other, "You had better take care of my gold, for I am afraid I shall lose it." He said nothing of sickness or death. But in a few days he was taken sick with dysentery and died. It then devolved upon his friend, when he should get home, to break the news to the wife of the departed. This was an unwelcome office. So he first tried to have her parents make it known. They declined, and the friend who had charge of the gold, who was with him when he died, determined on preparing her mind gradually for the sad tidings of her husband's death. He therefore commenced by telling her that her husband was sick in California. The lady hung down her head a few moments—"Well (said she,) he is dead—and I can tell you the day and hour in which he died." She did so,

and the man confessed to her the whole truth.

It appeared that on the day and hour, the wife, who was sitting and looking out of the window, saw her husband coming across the street and approaching the door; she thought he had got home.

She went to the door to receive him, and he was not there, nor could she trace him anywhere, nor make any account of the strange appearance. But so striking and real was it, that she noted down the time of the occurrence. And the time of the occurrence and the time of the death, as made known by his companion, coincided.

Now, hundreds of such cases could be cited. Skeptics might say that here was some magnetism—that the thoughts of the dying man were at the time so intently fixed upon his wife at home, that she saw him spiritually. But this is spiritual communication! And if it takes place between people in this world, why not between people in two worlds? But, though some of these cases may be partially or wholly accounted for in this way, we are strongly convicted that many of them can only be accounted for on the supposition that as soon as the spirit is out of the body, it then has a power which it never had before, to approach and influence the relative or friend, operating upon the interior senses, and so communicating the intelligence of the death.

But we have entered upon a field that is boundless and interminable! No more glorious subject can engage the mind of man—nor is there any philosophy so high and inspiring as this most interior, most spiritual truth. Two years from now we shall see. In the meantime, not wishing to keep in the dark, I subscribe myself.

W. M. FERNALD.

INTERESTING INCIDENT.

During my visit at Rochester, in the month of October last, Mrs. Fish related to me the particulars of a very interesting incident that occurred while I was in the city, in connection with the spiritual rappings. The facts were written down at the time, and the public may depend upon their strict reliability and verity. A stranger called at the house of the Fox family, for the purpose of investigating the phenomena, and received excellent communications from the spirits of his mother, brother, and other relatives in the second sphere. He had conversed with five different spirits, and was about closing his visit and withdrawing from the table, when the signal was made for the alphabet, and his mother spelled out this sentence—"My dear son, there is one spirit you have neglected to speak to." The stranger, manifesting for the first time much excitement, inquired, "Who?" The spirit answered, "Your wife." She loves and watches over you always." Here Mrs. Fish, whose sympathies became strongly excited, and who desired to relieve the intense excitement of the stranger, kindly inquired, "Does the spirit love her husband as well now, as she did when in the body?" The answer "More," was at once given. The

stranger instantly asked—"Did she love me at all, when in the body?" Very faint affirmative raps were given in reply, which were interpreted as meaning "very little." The following conversation was then had between the stranger and the spirit.

Stranger. "Was it your treatment that caused me to do as I did?"

Spirit. "I regret my conduct towards you, when living in the body."

Stranger. "Was I irresponsible for my act?"

Spirit. "Yes. I forgive you. I am happy now. All is well."

Stranger. "God knows I did not know what I was about."

The interesting scene here closed, and the stranger retired, after first leaving his name with the family. His name is in our possession. It is well known in New York, where he is very respectably connected, but we suppress it here from a regard to his feelings, which we would not unnecessarily wound. Some six years ago he shot his wife in a fit of jealousy. She died instantly. He was tried in the State of New Jersey, where the offence was committed, and acquitted of the charge on the ground of insanity. Thus it will be seen that "truth is sometimes stranger than fiction." This little incident beautifully illustrates not only the fact of spiritual communications, but of the progress of the spirit in goodness and happiness hereafter. A. M.

—*Spirit Messenger.*

The stranger above alluded to, is now travelling about the country in the character of a "Lecturer on Mesmerism," and "Electrical Psychology." The feeling manifested towards him by the wife whom he shot, and the editor who narrates the above incident, are an honor both to the *Human*, and the *Spirit* world.

ACQUITTAL OF A WITCH.—In Montrol's life of Brissot, an anecdote is given of Lord Mansfield, the celebrated English jurist. He had one day a poor old woman brought before him under an accusation of witchcraft. Though exceedingly infirm, it was asserted by all the inhabitants of the village, whose positiveness was, in all probability, in great proportion to the absurdity of what they advanced, that she had been walking with her feet in the air and her head downwards. The witnesses exhibited the greatest eagerness that she should be punished as a witch. The judge, after listening with the greatest composure to the depositions, solemnly observed; "Since you have seen this poor woman walking in the air, though her legs are scarcely able to support her on the earth, I can, of course, entertain no doubt of the fact; but this witch is an Englishwoman, and subject, as well as you and I, to the laws of England, every one of which I have just run over in my mind, without being able to hit upon any which prohibits persons from walking in the air, if they should find it convenient. All those persons, therefore, who have seen the accused perform her aerial promenades are at liberty to imitate her example."

SPIRITUAL PHILOSOPHER.

BOSTON, SATURDAY, DEC. 21, 1850.

HARMONY.

It has afforded us great satisfaction in witnessing the disposition now so prevalent in many minds, to the use of this term, when speaking of the *greatest good*. Mr. Davis has given a most beautiful exhibition of the idea in his "Chart," showing the Progressive History and approaching Destiny of the Human Race, to which we have before alluded. All of Nature's changes in Art, Science, Theology, Language, Government, and Philosophy, all tend to **UNITY**.

The **INFINITE** himself, is **Eternal Harmony**. Infinite Love, Will, and Wisdom, must be **Eternal Form and Order**, developed in unending Harmony. It is evident, however, that the Infinite is not so considered by man in his rudimentary state. Hence, mankind (more formerly, than now,) were accustomed to speak of God, as more or less *imperfect*, either in his nature, plans or works. For to suppose Him Infinite in Goodness, Power, and Intelligence, would preclude the possibility of absolute *evil*. For how can there be *two* absolute antagonisms? In the nature and constitution of things, two absolute contraries cannot be; in other words, there cannot be two Infinite contradictions. And with a mind, not sufficiently developed to see this, it would scarcely be advisable to argue.

If then, the Divine be Infinite Harmony in Himself, Infinite Harmony in His Designs, Means and Ends, we can see what must be the greatest good of the Human Race—**HARMONIOUS PROGRESSION**.

All other forms besides the Divine, most begin to be. The beginning is infancy. Infancy is not an evil in itself considered, but when compared with manhood, it may be called an evil, because it is below that harmonious development which makes manhood. The distance from infancy to manhood, gives an idea of what is meant by *progression*. And progression is the real object of all man's aspirations.

Harmony in the vital system is health—in the motive system, is power—in the cerebral system, it is sanity; and harmony in all the elements combined, makes an evenly balanced, well governed, healthy, intelligent **MAN**.

That which Harmony is to the Individual, it must be, of course, to the family. Parents, who are diseased, cannot procreate healthy children. Too great a difference in the age, health, or disposition, either prevents issue, or produces corresponding discords. The intellectual, no less than the physical qualities of parents, are transmitted more or less, always.

Qualities are perceived from contrasts. So when we speak of *evil, disease, discord, misery, hell*, we can not only understand what is meant by these terms, but we can see how exactly they correspond with the states signified, and how aptly they designate the negatives of what is meant by *goodness, health, harmony, heaven*.

It cannot have escaped the notice of all familiar with the writings of A. J. Davis and Swedenborg, and those who read the papers devoted especially to the new spiritual era just now dawning upon the race, how easy and appropriate it has seemed to be, when speaking of this **NEW CIRCLE** of human brotherhood, to call them the "friends of the harmonial philosophy." For such they undoubtedly are. And happy, indeed, will it be for them, if, when attracted in reality to the centre of this beautiful circle, we should all find ourselves completely advanced above the *sectarian* antagonisms, of the old associations which we have professedly left.

We aspire for Harmony! On no account would the writer of these lines "offend one of the least in the kingdom of heaven." That was a good state of mind in which one of ancient times said—"Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our Father!" As if he had said, "I will not complain! Though my own brethren pass me by. They do not know me; nay, refuse to know any good of me, or to acknowledge me, as sustaining any near relation to the spirit world, yet, I will not complain. Thou art my Father. What could I ask for more!"

Long before entering upon my present mission, I doffed my *sectarian* coat, and I did not lay that aside, till I had fully outgrown my old sectarian heart. Harmony in my own mind, harmony in my family, I have harmony with the spheres above. Why then, should I have discord with any one? Surely, I need not. If those whom I love, do not, in return love me, shall I, therefore, hate them? O, no. That would not be best. Were I to hate one whom I fail to attract, surely, that would show my own mind, imperfectly developed.

That I may have failed to attract, is probable; and that I should not feel irritated on this account, is certain, inasmuch as I never supposed myself capable of attracting all mankind. That I love all, I know. And well do I know, that I love "all the friends of the harmonial philosophy." I say to them all, "I thank you," for what you are doing, or striving to do for the spirit world. Can I assist you in any way? Can I do you any good? Come near to me, I want assistance from you." "Come near to me, I pray you, I am your brother! Now, therefore, be not grieved, nor angry with yourselves,"

that you may have done me injustice. God designed it for your good and mine.

The *Spiritual Philosopher* is a friend to ALL. All the spheres, all the mediums, all the circles, the universal heavens, have claims upon our service. We follow what is above; and have no censures for any who walk not with us. We long for Harmony, Spiritual, Fraternal, Universal Harmony. And "friends of the harmonial philosophy" in Boston, Lowell, Springfield, Hartford, Providence, New York, and other localities, shall we be split up and divided into petty, jealous angularities, like the old sects, that we have left? Or, shall we be attracted to one common centre, acknowledging no authority but Reason and Righteousness, no bond but that of Love! Let us not make invidious comparisons, nor shut our columns to the report of what the spirits say, and do, merely because they do not happen to communicate through the mediums that we imagine the best.

In conducting this paper, and in all that we have done, or attempted in connection with the spirit world, we are conscious of having indulged the most enlarged charity, opening our columns, as we have, not only to the wants of the different sects in religion, each school in medicine, and every party in philosophy, but also, to the reports of all the manifestations made from the spirit world, that have come to our knowledge. How, else could our readers be able to judge as to the great laws, which govern in these manifestations? Yes, from all, and for all. And for this purpose, we have spared neither time nor expense for hearing the responses, in the different localities where they have been made, not excepting the far-famed Stratford, in the house of Dr Phelps! And, all we have heard and learned connected with this subject, but conspire to increase our aspirations for Harmony. And now, as near as the heavenly hosts have come to us personally, and as fully, freely, as they have revealed themselves in our own family, we will only say in conclusion, that we have enjoyed these celestial manifestations to but little purpose, indeed, if they have not added to our humility and manhood, by which all become more patient of wrong, thankful for favors, and hopeful for fraternal and universal Harmony.

BEAUTIFUL, TRUTHFUL AND GOOD!—Such are the terms we feel impressed to use, when speaking of the responses from the spirit world, which are daily made in our family, at 28 Eliot street, in this city. Physical demonstrations are, also, made by spiritual hands, most convincing and satisfactory. Indeed, there has not been one sitting, that we now remember, where some movements of the doors, or tables have not been made.

Last Sunday evening, some twenty or more were present, every one of whom re-

ceived communications from their friends in the spirit world, without calling for them. The angels commenced the sitting, by spelling out the following sentence:—

"Dear friends! Let harmony exist in this circle, and one speak at a time."

The spirits then made communications in form and order, around the circle, without omitting one individual. O, precious interview! O, heavenly, sight!

The sitting was concluded, by moving the table a number of times, when, as is usual, the angels answered, "good night," and their and our friends departed in peace.

P. S.—Regular sittings daily, at 10 A. M., and 3 P. M.

SECTARIAN REVIVALS.

We suppose most of our readers know, that the editor has been a clergyman, and some twenty-five years ago, was zealously engaged in promoting sectarian "revivals," technically called "revivals of religion." That we know more of the Divine, and more of the human now, than we could possibly comprehend thirty years ago, is not improbable, perhaps, as all will admit. At any rate, we must affirm, that if any man ever had facilities for understanding what is meant by the terms "revivals of religion," the writer was one of that number. He can now refer to popular ministers in the sectarian churches, who were "converted" under his ministry, and numbers are now members of sectarian churches, who professed their "conversion," was brought about by his "ministerial labors." Have I not attended camp meetings, conferences, class meetings, love feasts, four days' meetings, field meetings, &c.; and have I not had facilities for knowing what a sectarian "revival" is, if any man can know? Hence, I concur in the following testimony, from the New York *Christian Advocate and Journal*, a leading and popular paper in the service of the Methodist Episcopal Church:

"It cannot be denied that the system of recruiting our church by revivals has been seriously abused; and that the faith of our preachers and people, in the benefits of such religious excitements, has been very much shaken. The plan of forcing a periodical excitement, by the aid of professional agitators, or revivalists, has been fraught with consequences most disastrous to the church. Machine-made converts were found to have a very ephemeral life, and the successful labors of the revival to fill the classes with probationers, were generally followed by the more laborious and very ungrateful efforts of the regular preachers, to rid them of careless and irreligious members. Camp meetings too, from a variety of causes, have become very unproductive, and many of our most thoughtful preachers and members have found it necessary to discourage attendance upon them."

We have, for years, been of the opinion, that the days of sectarian propagandism, or "revivals," may be considered as numbered. Religion is on the increase, just as sure as

the Divine Original, its author, is eternal, and progressive in his laws. And, in proportion as religion is developed in man, sectarianism decreases, as we see the puerilities of youth vanish, as the child advances into manhood.

OUR NEW OFFICE.—This office is centrally located, (28 Eliot street, between Washington and Tremont, first street above Boylston Market,) and far more convenient than any we have before occupied in this city. It is open to ALL. Let no one imagine he would not meet with a cordial welcome here. This office, this house, this soul and body, this desk, this paper and pen, all I have, and hope to be, are dedicated to the service of goodness and truth. Should you come to me, I will make you happy, if in my power to do so.

The friends of *Harmony* are invited here. All, of every name, and from the different circles, in heaven and on earth, who desire to assist, and to be assisted in the great work of progression, shall meet with a cordial welcome here.

HENRY C. GORDON.—We are happy to announce, that this RELIABLE MEDIUM of communications from the spirit world, is now on a visit to this city. He arrived at our house, 28 Eliot street, last Tuesday evening. On being seated with Mrs. Cooper, the angels made the following communication:—

"Dear friends! Let harmony reign here. Glad tidings soon from the spirit world. We have brought Henry here, that the two mediums may be united."

The sitting was most pleasant and delightful! The angels informed us, that there were more than three hundred of them present, all attracted by the hope of goodness and truth, in the meeting of the mediums, Mr. Gordon and Mrs. Cooper. They also, promised to give advice as to the form and order in which the union of the mediums might subserve the interests of the spirit world, during Mr. Gordon's stay in this city, due notice of which shall be given, for the benefit of all.

THE FIRST VOLUME.—The friends who may desire to secure the first volume of the *Spiritual Philosopher*, should do so forthwith. We have now only about two hundred complete files on hand, and we are quite confident the time is near, when persons may want this volume, who will find it difficult to obtain. In all cases, new subscribers should be desired to take the work from the beginning, as some of the first numbers contain rudimentary and important articles on the laws of the spirit world. We frequently receive letters, asking for information, which is contained in the early numbers of this paper.

PHONOGRAPHY.—We have received (No. 1, Vol. 3,) the *American Phonographic Journal*, edited and published by E. Webster, Philadelphia. It is in the 18mo. form, and makes 16 pages. We are sorry in being compelled to confess, that the title is all we can read of it.

NOTICE TO SUBSCRIBERS.—Those of our friends who have subscribed only for six months, will please bear in mind, that the volume closes the last week in this month. No paper will be sent after that for which the pay has not been forwarded to us. The terms are, *One Dollar per Volume of six months, in advance.* If

BACK NUMBERS!—Any of our friends who wish for copies of the *Spiritual Philosopher*, for circulation as specimens, or for procuring subscribers, can have them *gratuitously*, by forwarding their orders, postage paid, to this office. If

CORRESPONDENCE.

"THE SPIRIT MESSENGER."

Dear Brother Sunderland,—I sent a long communication to the *Spirit Messenger*, but did not request the publication of any part of it; but leaving it to their discretion to select any portion of the same as they might deem it useful to their readers. I did not reserve a copy, but the part that I most wished to see published was left out, and yet, I am sure, there can be no blame on that account, for the article was lengthy and needed much labor to prepare it for the press.

As near as I can recollect, the principal part they omitted, was remarks in reference to yourself, your manner of doing business—answering some aspersions thrown at the same; also, an account of my reception in your family, together with a general view of what I witnessed there in regard to responses, and some items showing the entire confidence of the family in the validity of the responses being what they professed to be, and the entire absence and improbability of any deception in the whole matter, &c., &c.

I should have directed my communication to you, but for two reasons; first, I wished to encourage that paper as well as yours, *I love them both*; and second, I did not suppose it would be agreeable to you to be the trumpeter of my humble views of your own concerns. Nevertheless, as I was so kindly treated by you and your family, I should like for you to see what I have written,—because you did it

without money or price, and because my gratitude is all I shall, probably, ever have to offer. I, therefore, wish you to send to the editors of the *Spirit Messenger* requesting them, in my name, to send you the whole manuscript, they, without doubt, will do it cheerfully, and I will endeavour to send them something better in future.

Yours, affectionately,

RICHARD WALKER.

From the *Spirit Messenger*.

LETTER FROM PORTSMOUTH, N. H.

Dear Brethren,—Although I am a stranger to you personally, yet I am not a stranger to the good cause in which you are engaged; for, having had the privilege of perusing a number of copies of your valuable paper, and knowing that the stand you have taken in advocating the nearness of the spiritual world to the natural, and not only the possibility, but the *certainly* of a communication between them, will of course bring upon you the scoffs of the self-styled wise, the skeptic, and religious bigot, and all who assume to reign over the consciences of men, I, as an individual, deeply sympathize with you, and would help to strengthen your hands by any means in my power. I know the selfishness of man causes him to err often when he thinks himself honest; and it is because many think that their Gods will be stolen, and their craft endangered, that they thus cry out as they do in some of the public prints. Be assured that it requires no prophet, nor son of a prophet, to surely predict that this opening of a new dispensation by spiritual communication between the two spheres of existence, is destined in the order of nature to sweep the earth of skepticism and all false and discordant theology; and that it will bring man to understand the laws of his being, and his destiny, teaching him to live as a social being, and to realize the importance of loving his neighbor as himself. Oh, that all who think they possess in the highest degree the knowledge and wisdom of the world, and hold the keys of the same, would for once become as children, and calmly investigate the subject, to see if there is not a philosophical reason, showing that these things must be so.

As regards myself, I would only say, that from a child I have ever experienced a delight in searching into the mysteries and laws of nature—the truths embraced in geology, chemistry, &c.,—tracing the connection between the mineral and

vegetable, the vegetable and animal worlds; and having been more or less engaged, for ten years past, in investigating the subject of human magnetism, in curing diseases, producing trance, &c., I must say that all nature and revelation had taught me the existence and nearness of the spirit world—the numerous and well authenticated cases of spiritual consciousness in catalepsy and temporary death by drowning adding to the list of evidence; but yet I had no correct idea of the *mode* of spiritual existence—could not conceive how a spirit could preserve its own *identity* without retaining its *form*, nor how there could be a form without *substance* to compose that form. I had not yet comprehended the fact that there are forms and organizations of matter which are so purified, and of such high order as to be beyond the reach of material eyes. Well, having read "Nature's Divine Revelations," and a volume of the "Great Harmonia," the key was turned which enabled me to look into the interior or spiritual world; and now it appears no more mysterious to me that there should be actual intercourse between us and pure spirits, and that tangible evidence of their presence should be received, than that we can converse with our fellow-man from one city to another by the telegraphic wire. Moreover, I have now been, for nearly two years, advocating (in my daily conversation) these views, and the certainty of spiritual communications. I have fearlessly opened my mind to all classes, as I have had opportunity;—to the M. D.s and D. D.s, as well as the humble mechanic; and I have never yet met with one philosophical or even scriptural evidence of the falsity of these things.—Again, during that time, I have taken notice of classes that most oppose this new philosophy, and I find that it is not the ingenious mechanic or artisan, who studies nature's laws and symmetry; it is not the practical physician, who makes it his daily study to understand the organization of the body and mind; nor the honest, open-hearted farmer, who looks up through nature, and adores nature's God, and respects the liberty of conscience; but it is, first, a class of persons whose whole inquiry seems to be, how shall I enjoy myself, what shall I eat and drink, and how shall I make money?—secondly, a class who assume to be public leaders (very wise in their own conceit,) who mean to prevent the

public from knowing more than themselves; and the third class are religious bigots, who are honestly afraid that these things will do away with the Bible, and who firmly believe that all the light the world is ever to enjoy, is derived from that book by "men of God," whose business it is to sermonize and theorize, and keep mankind in perfect ignorance of the spirit-world, while they hold up the fear of death as the king of terrors, and make a scape-goat of that venerable personage, the Devil, for their own iniquity, by teaching that he is the prime cause of all the evil that exists. This class cries out "Delusion of the Devil," "Come to deceive," &c. All other arguments are resolved into this:—"I don't believe it," "it is not what we have been taught." Such persons are more to be pitied than envied; they dare not allow the mind to receive any evidence of any thing that is not contained in their theological creed, lest they incur the vengeance of God, and lose their souls; but the people of their charge are fast leaving them in the rear, and they will soon wake up to their shame.

I was visited not long since by an eminent clergyman, who has traveled extensively in the Western States, and whom I deem to be as open-hearted as the very best; and while in conversation I handed him the "Spirit Messenger," No. 6, pointing to the communication at Bridgeport, where it was directed to "tell brother Ambler to preach the gospel," and asked him what he thought of the gospel there described. He seemed to read carefully, and then replied, "I don't think much of it." I asked him why not? "Because," said he, "I don't think these spirits are to be depended upon;—they contradict each other, and are mischievous." But, I asked, is the fact established that there is an open communication between the spheres?—between those who are now living in the body and those that live in the spirit world? "Oh, yes," he replied; "I have no doubt of there being communication between the living and those that have departed;—there is too much evidence to dispute the fact,—yet I think they are not to be depended on, especially when they come in opposition to the Bible." Well, you must judge for yourself, I replied; but if the fact is established that we can converse with our friends who have passed the vale of death, and have become acquainted with the realities of the spirit

world, and especially with those in whose truthfulness and virtue we had full confidence while in the body, if we cannot believe them, whom shall we believe? Is not the evidence of living spirits better than creeds in manuscripts of doubtful origin?

What, I ask, could lessen the sorrows of life more than to have our guardian spirits,—a father, a mother, a companion, a brother, sister, or child—voluntarily manifest themselves in our family circle, answer our questions, and give pleasing intelligence from the spirit world, and useful advice, with every token of their continued love?

Yours, fraternally,
RICHARD WALKER.

Rochester, N. Y. Dec. 5, 1850.

MR. SUNDERLAND: *Dear Sir*—Last evening, Mrs. C. was again unexpectedly in the Spiritual State, and as directed, she said, by Spirits in happiness, requested me to write, sign as secretary, and direct to you for publication, as follows:

COMMUNICATION

From DR. DAVID R. NILES and WILLIAM MILLER, both in the Spirit world, who wish to call the attention of brother Adventists to the error the latter taught them and the former embraced, while in the body, in regard to the "End of the World."

WILLIAM MILLER wishes now to communicate to the Adventists that it was false doctrine he innocently taught—that, as he now sees, the end of time is the close of probation here; when the spirit leaves the body, that is the end of time. He has to mourn and lament now, that he meets so many in the spirit sphere who came to an untimely end through that error, the error that led him to say, while in the body, that his body never would die—would never be left to moulder in the dust, which, to him, was a consolation, &c.

"Yes!" says DAVID R. NILES, "I was buried before my probation ended—before my body died, and while in a collapsed state. It was after burial, that I revived and found myself confined within the coffin, turned over, and for want of air could not breathe. But, if Mrs. C., through whom I now communicate, could have prescribed for me, I should have been saved from this untimely fate. A word to my brethren on earth: 'To be a Christian, that is the Church!'"

"Yes!" says William Miller, *Faith, Hope, Love, Charity, Purity—that is the Church.*"

Saying, also, he wishes a Society formed on earth of that kind. Then they will have the Spirits meet with them. They will then be no longer skeptical. Then they will not need to say "Know ye the Lord," to one another, but ALL will know him.

"This medium," (Mrs. C.,) says David R. Niles, "I have chosen to communicate through to the world, on account of having been the first to throw her into the Spiritual state. We will not communicate any more now, for the health of our medium is not sufficient to go on farther. Our respects to Mr. Sunderland, with the request that he publish this in his and 'our' paper, the SPIRITUAL PHILOSOPHER, signed as before, to a communication from a sister spirit, through the same medium. F. COWDERY, Secretary.

ANTHROPOLOGY.

Physiology, Psychology, Phrenology.

RELATION OF MARRIAGE TO GREATNESS.

BY L. A. HINE.

Some months since, I communicated a brief article on this subject to a leading paper of Washington city, illustrating the law that demands the maturity of parents at marriage as a condition indispensable to the mental vigor of their offspring. It was attempted to impress the young with the importance of obeying this law, by citing nearly one hundred examples from the history of Greatness, taking all the cases in which the facts were given, whether making for or against the doctrine it was attempted to enforce. Of all the cases in which the facts could be found, but three or four favor early marriage, and in some of these, as in the case of Bonaparte, their parents were of extraordinary vigor. The mother of Napoleon followed the army in its march up to within a few days of his birth, and when her time arrived, she walked home from church, and was her own accoucheur.

I claim no originality in advancing this doctrine, for it has been often advocated in the pages of this Journal, as well as in books which its proprietors have published. All I claim is a little industry in collecting facts to support and impress it upon the public mind. I will give, in this paper, many more examples, found in my investigations since writing the

article to which reference has been made. The distinguished names I shall give are taken from almost every calling in which man has immortalized his memory. I will give every case without reference to the doctrine in hand, so that it need not be said that though so many cases support it, yet it may be that as many can be found to support an opposite opinion.

We will look first into the biographies of the Italian poets.

Dante was born in the year 1265. The main fact is given that he was born of his father's second wife, named Bella; so that his father was of mature age, and if we notice the fact that his mother had in view the greatness of her son before his birth, we find that the higher sentiments were predominant in her mind. Thus is illustrated another important doctrine—that while the mother is encephalic, her mind should be occupied with exalted thoughts and elevated feelings, to the end that a good mental organization may be imparted to the child. Every observing mother can cite, from among her own acquaintances, many examples where the children have been marked by certain influences that were brought to bear on the mothers' minds during the important period immediately preceding birth. The mother of Dante—admitting she was young, though the fact is not given—was free from the influence of base passions, and the superior state of her mind, doubtless, did much to impress the character of the poet.

Petrarch was born in 1304. He was the eldest son, but the age of his parents are not given. But the favorable facts are given that a most elevated affection subsisted between them, and that they were governed by high sentiment, inasmuch as they were banished from Florence in consequence of their opposition to tyranny. The former of these facts illustrates the doctrine that has been advocated in this Journal, that a true love between parents is indispensable, as a general rule, to the best endowment of the offspring. This illustration is strengthened by the fact that this son obtained the invariable title of "the good Petrarch."

Boccaccio was an illegitimate, born of a French girl by an Italian merchant of great repute in his own country. He was born in 1313. In this example we find further proof of the doctrine in hand—that the mental conditions of parents have much to do in giving character to

their children. Conceptions in lust are most unfortunate, as is shown in nearly all the examples, and particularly in that of Boccaccio. Until forty-six years of age, he was most dissolute in his habits,—the legitimate fruit of such a disgusting intimacy. At this age he yielded to the holy influence and faithful ministrations of "the good Petrarch," who hoped to relieve the divine art of so great a scandal as the dissoluteness of one of the chief priests of song. Boccaccio reformed.

Lorenzo de Medici, another noted Italian Poet of the middle of the fifteenth century, was the second son.

Giovanni Pico Mirandola was a younger son, born in 1463.

Luigi Pulci was the youngest of three brothers, all of whom were noted, but Luigi was far the most distinguished.

Cesar Borgia flourished in the beginning of the sixteenth century. In his case we have another example like that of Boccaccio, proving that lust is not only a shame to the parents, but the ruin of the child. Borgia was an illegitimate son by Roderigo Borgia, who succeeded Clement VIII in the Papal throne. Cesar, his ill-gotten son, became cardinal. He disliked the sacerdotal profession, and was jealous of his eldest brother, the duke of Candia, whom his father was desirous of elevating to the highest temporal rank, both because of his success in arms, and also on account of the preference shown him by their sister Lucretia. Cesar caused the duke, his brother, to be waylaid, murdered, and thrown into the Tiber. He obtained the end he had in view by this dastardly act. He was permitted to abdicate the cardinal's hat, to marry and divorce Anne of Brittany, by whom he obtained the duchy of Valence, in France, and became known as the Valentian duke. This was in the year 1500. He was a man of high intellect, and a younger child. His father was notoriously profligate.

Tasso was born in 1544, and was the third child. The eldest son of his parents died young. This case furnishes another example of the priceless value of the affections being strongly developed in parents, as a condition on which high qualities are imparted to children. Bernardo, the father of Tasso, exhibited the strength of his domestic and affectionate character in a letter to his sister. "My young daughter is very beautiful, and affords me great hope that she will lead a virtuous and honorable life. My

infant son, Torquato the first, is before God, our Creator, and prays for your salvation. My Portia is seven months gone with child; whether with son or daughter, it shall be supremely dear to me; only may God, who gives it me, grant that it may be born with his fear. Pray together with the holy nuns that the Almighty may preserve the mother, who, in this world, is my highest joy." This child, "Seven months gone," was Torquato the second,—the renowned Tasso. His father was a poet of much celebrity, and past forty years of age, when the great Tasso was born. The pure origin of Tasso accounts for his high spirituality. How beautifully this example contrasts with that of Boccaccio, and of Cesar Borgia! How forcibly does it illustrate the great truth we are advocating!

In my previous paper on this subject, I gave the names of the English poets in regard to whom the facts are given, except some that escaped my notice.

Oliver Goldsmith was the youngest of five children, and born in 1728.

S. F. Coleridge was the youngest of a numerous family by a clergyman, and born in 1773.

Schiller was a younger child.

Turn we now to such of the scientific men as have fallen under my notice in this investigation, and were not referred to in my previous paper.

Galileo was born in 1564. He was the eldest of six children, but as his father is said to have died in 1591, twenty-seven years after the birth of his son, at an advanced age, we are authorized to infer that he was in middle life when the distinguished astronomer was born.

John Ripley was born at Wittemburg, in 1571. From the fact that his father had long been an officer in the army, I infer that he was either a younger child, or was born in the maturity of his parents.

John Evelyn was the younger child, born in 1620. He was one of the most noted men of his time.

Dr. Edward Daniel Clarke was a distinguished mineralogist, and was the second son, born in 1769.

Robert Fulton was the third child, born in 1705.

Sir Humphrey Davy was born in 1778, the eldest child. The ages of his parents are not given.

Among the statesmen and jurists I have noticed the following:

Sully was the second son, born in 1560.

Richelieu was the youngest of three

sons, and born in 1585. His brother Alphonso, who was of a melancholy temperament, and superstitious mind, abandoned the bishopric of Lucon, and retired to a convent. Nothing is said of the other brother. We need say nothing of the great mental power of Cardinal Richelieu.

Count Oxenstiern, of Sweden, was the elder of two sons, born in 1583. His father died while his son was a child—his age is not given.

Olivarez, the count-duke of Spain was born in 1587. It is not stated whether he was the oldest or youngest son, but I give the case for the sake of another powerful lesson taught in the character of an illegitimate son he had, as the fruit of an intrigue with the wife of Spinola, while a youth. He afterwards owned this son as his own, and the character of this victim of lust was infamous in the extreme. He possessed considerable intellectual ability, but his moral sentiments were subverted. Not all the good influences which his illustrious father could command, were able to restrain him. Let this case be added to the others of the same kind I have already given.

Thomas a Becket, with whose great power all readers of English history are familiar, was an only child, born in the maturity of his parents, in 1119.

Chancellor Paulet was an only son, and born in 1476.

Sir Christopher Hatton was the third and younger son, born in 1539.

Lord Keeper Puckering was the younger son, born towards the close of the sixteenth century.

Lord Ellesmere was born in 1540. I cite this case for the sake of his younger son, who succeeded to his honors.

Lord Eldon was the eighth child by a second marriage, born in 1751.

Mirabeau was the fifth child.

George Selwyn was the second son, born in 1719.

Oliver Cromwell was born in 1599, and was a younger son.

Sir Samuel Romilly was the younger son of the youngest son, born in 1757.

George Canning was born in 1771, of mature parents, as I infer from the fact, that his father was disinherited for marrying a dowerless beauty, that he struggled in poverty, and died broken-hearted, one year after the birth of his noble son.

Sir J. Eardley Wilmot was the second son, and born in 1709.

Charles James Fox was the second son, born in 1748.

Elizabeth was the eldest child of Henry VIII, born of his second wife, Anne Boleyn, in 1533, when her father was forty-two years old.

Henry VIII was the second son, born in 1491. Whatever his morality was, his intellect was of a strong cast.

William Rufus was the second son of William the Conqueror, born when his father was fifty-seven years old, and died in 1100. He possessed strong abilities. To Robert, the Conqueror's eldest son, was assigned Normandy, but his administration being loose and negligent, Rufus acquired the province from him. After the death of Rufus, Robert was heir to the throne, but the superiority of his younger brother deprived him of his inheritance. Robert invaded England under the most favorable auspices, but was weak enough to compromise his claim to the throne for a pension of 300 marks. In this case we see the superiority of the younger children.—*Phrenological Journal*.

Cincinnati, Ohio, Feb., 1850.

CASE FOR PSYCHOLOGISTS.

We published last week a case of amputation of an entire leg at the hip joint, at Washington, while the patient was under the influence of chloroform. On being waked he felt the amputated leg and its pains as before, and could not believe his limb was off, until his eyes convinced him. We are informed by practical surgeons that such is always the case with patients whose limbs are cut off.

Mr. Hough, of this city, is a well known young man of 30. He does up our mail for us. He has but one hand—the other has long since been amputated at the wrist, and he wears a wooden one. He says he feels an entire hand in the place of the amputated one, as sensitive and perfect as his hand of flesh. Because he has no use for it, it gets to sleep, and he has to stretch the fingers and exercise it, to make it feel comfortable, as if it in fact was bones and muscles.

What we would put to the learned, is, "if the whole body is destroyed, will the spirit remain a spiritual body, as perfect and sensitive as before?" If the spiritual, hand and leg remain, is it not to teach us that the whole spiritual body survives the wreck of matter that now clothes it?—*Liberty party paper*.

We answer the above queries affirmatively.

Cases similar to the above have often occurred. One we heard of in this vicinity. A man at work on the railroad was run over by the cars, and had both of his lower limbs completely severed from his body. They were carried with him to a house near by, and left in a room

below, while he was taken into one of the chambers for dressing his wound. For some time, he complained only of the pain he felt in his limbs that had been left below; and, when some boys stuck pins in them he was perfectly sensible of what was done, and uttered cries accordingly.

Of course, the body is in the precise form of the Spirit within, just as really as the kernel is in the form of the shell. The distinction of the exterior does not annihilate the internal form, or spirit.—That remains, and grows, after the dissolution of the body, and hence the sensations above described, after corresponding parts of the body were destroyed.

PATHETISM.

Misery prevented by knowledge; disease cured without drugs; character improved without degrading punishment; progradation of the race, without discord.

Original

THE POWER OF FAITH.

Valued Friend.—Of all the blessed in this discordant world—"yea, rather, blessed are they who hear the word of God, and keep it." An enviable position yet open and free to all! How rich the treasure of him who hears the voice of the Universal Father as it descends through the grades of the angelic hosts, till it falls in heavenly music, upon the interior, and now, often, as in your own case, upon the exterior ear of mortals. The murmuring breezes that play among the trees of paradise cannot be more rich and enchanting.

Though it has never fallen to my lot to hear the "rappings" so called, the days have been few, indeed, for the last seven years, that I have not been privileged with direct spiritual influx from the higher spheres. In the language of another, I can say from my inmost soul, "He gives me to know the commerce of the celestial region." How tranquilizing to a spirit like mine, naturally as impetuous and untamed as Niagara's cataract, and what suffering, too, it cost me to bring my spirit into a condition where I can hear the "waters of Shiloh," which run softly instead of drowning their voices formerly, and as the world still does with its own clamor. These inflowings come laden with love that is "unspeakable and full of glory," while they tranquilize the soul in harmony with His who governs the universe.

Sometimes, too, they bear messages of instruction to the internal ear, as audible and distinct as could be uttered by the voice of the archangel, or the trumpet of

God. Occasionally they have come clothed with power, that seemed little less than omnipotent. An instance of which I will relate. In the winter of 1842, I was called to the bedside of a friend I most sincerely loved, about midnight. She had suffered in agony for eight hours. On my arrival, for four hours more, every thing that external means and internal medicine could effect, were resorted to in vain. I need not describe her case. Suffice it to say, that her pains were internal, and threatened dissolution at no distant day. In this emergency with external hope cut off, I seated myself at her bedside, with my forehead in my hand, and my elbow resting on my knee. In this position I opened my mind upward. The swelling tide from the spirit world set in, while each rolling surge which came in quick succession, carried up my spirit to a point of faith and power that seemed to me omnipotent. The object I dreamed not, but instantly, as on the next buoyant surge, were evolved the words which echoed through my spirit louder than the roar of a thousand thunders. "In the name of the living Christ I bid these pains leave you!" I knew she was healed, with the same certainty that I knew "the Lord God omnipotent reigneth." Yet, I never moved a muscle, nor uttered a sound, nor was I in any way in contact with the patient—they were spontaneous *spirit words*, which, like all God's intentions, accomplish the thing whereunto they are sent. I remained in the same position some six or eight minutes longer, when I arose and whispered in her ear, "that God had rebuked her pains and I would leave." She answered, that "she had had no pain for several minutes." She had no more, and from that hour she regained her strength as any one does, after their disease has wholly left them.

Why should this be thought incredible? "If the root be holy, so are the branches"—if love and wisdom flow into the branches, what should hinder the attribute of power? How clear to the spiritually illuminated man, that there is nothing miraculous in such manifestations! How rapidly would they spread over the earth, till disease, and death itself, (in its present form) were banished from the world, were it not for the groveling *mammon spirit* which closes every holy avenue to the human heart, and forms the brazen breastwork between heaven and earth, through which the mechanical prayers, so abundantly manufac-

tured over the earth, can never break. It is only the heaven-taught ear that can catch the music of heaven. Like begets like—love attracts love! Thus it is true, that "to him that hath shall be given, and he shall have more abundantly."

Prayer is, *first*, an influx of desire from the spiritual spheres. *Second*, it is a reflux of that desire back to the Source whence it issued. There it reaches and stirs the deep fountains of sympathy that roll through and fill the heaven of heavens, and attracts the elements of goodness and truth, and again returns to the chambers of the soul, to scatter and enrich it with its own unearthly beauties. The heart that would pray must realize its *negative* condition, and its desires must be of sufficient strength to attract the *positive* elements of the upper spheres—the laws that govern it are unchangeable. What formal hypocrisy, then, to attempt to make a prayer at the suggestion of another! The "knockings" are only the mere outward and gross evidences of spiritual presence—and so it is evident you consider them, though they may be of immense value to the unilluminated mind to prepare the way for their holy breathings into the soul. For myself and family, we have no occasion for them; communications come on the tide of the inflowing spirit whenever wanted, more distinct than the letters of the alphabet could make them. I have been directed home, probably, a hundred times, when abroad, and ~~at~~ abroad from home, hundreds of miles, and yet never made one mistake. It is God's fire that consumes within us all disposition to walk in the ways of transgressors—that hold our feet in the way of righteousness, and makes all our paths "peace." I say for myself, I do not feel the need of the outward; but if it would be good and useful to others, I would hail the outward manifestation with an everlasting welcome, and would most gladly visit Mrs. Cooper, with whom I already feel most intimately acquainted, for the sake of coming into Rapport with a medium so specially favored.

Yours forever, in the cause of truth.

J. A. GRADLER, M. D.

Southampton, Ms., Dec. 14, 1850.

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